days of witch burning" (365). In a paper delivered by to the Medical Section of the Canadian Institute on November 19, 1869, in one of the newly completed wings of the Toronto Asylum, a synopsis of which is published in the Canada Medical Journal 6 (1869-70): 289-95, Workman asks his colleagues to remember when they serve as medical witnesses that "it is the sacred obligation of the medical man to absolve himself from all medical allegiance" (289). In a rather strange series of analogies he facetiously warns doctors not to scorn lawyers. If lawyers do "very dirty work" in court, doctors do as dirty work in the mortuary: "Though you may not have robbed your honest neighbour of his fair fame, yet you have robbed the grave of its sacred deposits; and though the moral stenchy of the swearing-shop may be very offensive to your now refined olfactories, do not forget how inoffensive to you custom rendered the odours of the dissecting-room" (290). The emphasis in the rest of the article is on telling the truth, even when it leads, as it does in a cases Workman describes, to the incarceration of a close friend's son. In "Case of Erastus Hotchkiss," American Journal of Insanity 32.3 (January, 1876): 405-19, Workman reports being requested by Judge Groqune of Brockville to examine Erastus Hotchkiss, convicted for murder of his mother; Workman believes Hotchkiss was mad before, during, and after the murder and should not have been found quilty of a crime for which he was obviously not responsible. The jurors' accompanying their verdict of guilt with a recommendation to mercy probably indicates that they had doubted Hotchkiss's sanity in opposition to the Judge. William Reid, Hotchkiss's brother-in-law, seems to have provided him with inadequate legal defence and to have wavered in his testimony as to his Hotckiss's insanity; Workman reports rumours that Reid expected to inherit Hotckiss's farm after his execution -- just one of the factors that could interfere with the insanity defence. Workman indicates that Hotchkiss's mother's sister, and his father's brother, were both insane, and believes that this "family history showed the disease to be of hereditary derivation" (416). In "Crime and Insanity," Transaction of the Canada Medical Association (Montreal: Lovell Printed and Publishing Company, 1877), 1-23, Workman uses the case of K.S. (discussed in chapter 3) to illustrate the connection between crime and insanity and to argue for the use of heredity in determining "the actual mental condition of some moral delinquents" (12); the judge's usual charge to jurors that "they are not to enter into the history of the prisoner's antecedetns or of his collateral blood relatives, but must form their judgment as to his general mental condition upon the evidence bearing upon this question at the time of the offence," ignores "the most ample proofs of insanity running through the stock for several generations" (13). Workman compares such judges to Chief Justice Hale of the Salem Witch Murders. That moral insanity is combined with hereditary insanity to absolve the subject of guilt, illustrates how Prichard's concept could be co-opted by the very forces of materialism and skepticism in reaction to which he developed it. In ways that possibly anticipate some of Clarke's bias against Riel, Workman's criticism of the "amateurishness" of the commissioners in "Remarks on the Report of the Italian Commissioners in Lunancy on the Mental Condition of Passanante," in St. Louis Medical and Surgical Journal 36.5 (1879): 364-67, is partly based on his assumption that the elevated thoughts they describe in Passanante ("Productive activy of ideas normal, or if anything, uncommon .... Rapidity of perception and judgment notable .... ideas and the expression of them superior to his condition -- often elevated" (366)) indicate madness in him, because he is only a cook. Workman is especially indignant that the commissioners made nothing of the fact that all of Passanante's siblings, evidently, were mad. Whether or not he anticipates Clarke's conservatism, Workman certainly appears to anticipate his seige mentality, as he complains that the commissioners' report will probably be believed, if only because it has been published in the London Lancet, despite the fact that "we could, both from our asylum experience, and our observance of incubative insanity outside, adduce numerous parallel illustrations of the true mental condition of Passanante" (367). Workman flatters his audience that "to the intelligent medical reader, who in his professional round must have had but too many opportunities of noting similar mental lesions and obliquities, no such demonstration can be called for" (367).

[lxiii] Arthur Casper, Admission Order #5525. October 20, 1882.

[lxiv] Archives of Ontario, Ministry of Health Records, Queen Street Mental Health Centre, Admission Orders and Case Histories, RG 10, Series 10-B-1, Harry Blanchard Stewart Palmer, Admission Order #5477. July 29, 1882.